

3
4
12
Thomas Jones:

**COVNTER-
PLEA TO AN**

APOSTATAES

Pardon.

A SERMON PREACHED AT

Pauls Crosse vpon Shrone-Sunday,

February 15. 1617.

BY

**ROBERT SIBTHORPE, Preacher of
the word of God at Waterstratforde in
Buckinghamshire.**

IOHN 6. 67.

Will yee also goe away.

CAMBRIDGE
LIBRARY
UNIVERSITY

*Si autem mortem non Respiciant, haudquaquam saluatum iri
arbitror. Iust: Martir: de veritate Christ: Relig:*

LONDON,

**Printed by Bar: Alsop, for George Fairebeard, and are to be
sold at his shop in Popes head Alley, at the Signe
of the George, neere the Roiall Exchange.**

1618.

GOVINT
PLEATON

1334 : 90

G. P. Johnston
22 February 1901

Thomas Gones



TO THE RIGHT

WORSHIPFULL SIR ARTHUR

THROCKMORTON of Paulerspury

Knight, one of his Maiesties Iustices

of the Peace and Coram in the

County of Northampton; his

religious, learned and

vncorrupted Patron.

Right Worshipfull Sir,



Hereas the common excuse for the Presse is ouer-pressing importunity, lest the Authour should seeme inexorable; although I might set that face on it, sine fuco; yet I will rather acknowledge ingenuously, than the especiall Apologie for my presumption is opportunity, lest I might seeme vngratefull.

wherefore as al Rivers reuert vnto the Sea from whence they come: So I returne this small spring of the Spirit into the immense Ocean of your bounty whence I acknowledge it.

which fauour although I had not receyued; yet (to professe the truth without flattery: Amongst all those who

The Epistle Dedicatorie.

haue vouchsafed the Sunne shine of their fauours vpon me, I know none so blessed in his owne integritie, his Ladies vertues, and his Offsprings innocency, from those finnes which are here censured, as that he might equally protect it without impeachment from those muddy asperitions which Sinne-shadowing Hypocrites may contend to cast vpon it.

Most humbly therefore beseeching your worships to sweeten this Current with your good acceptance, and to vouchsafe a Conduct pipe for it vnto others: with my prayers for encrease of your happinesse, continuance of the vertues of yours, and imitation of them in others, I rest.

From your worships Guist at VWaterstratford, neere Buckingham. Feb. 17,

YOUR Worships

euer deuoted,

Robert Sibthorpe.



A COUNTERPLEA to an Apostataes Pardon.

IEREM. 5. 7.

How shall I pardon thee for this? Thy Children haue forsaken mee, and sworne by those that are no gods. And when I fed them to the full, they then committed Adulterie, and assembled themselues by Troupes in the Harlots houses:



MEN, Fathers, and Brethren, Right Honourable, Right Worshipfull, and Beloued: It is the position of the Apostle, that *a spirituall wickednesse is in high places*; To which wee may adde the exposition of experience; That *b Corporall corruption is not sequestred from great Assemblies*: Wherefore being called to this high place, in this great Assembly, where is accustomed to be a concourse, not onely from *c all the parts of the City*, but almost of *d euery Nation vnder heauen*: I cald to mind this expostulation of the Almighty; *e Powerfull to beate downe the strong holds, and euery thing that exalteth it selfe against the knowledge of God*; whilst it proposeth the difficultie of an Apostataes Pardon:

UNIVERSITY
LIBRARY
CAMBRIDGE

a Eph. 6. 12.

b *Quis maior est populus cui miscetur hinc periculi plus est.* Seneca:
Ep 7.
c Act. 13. 44.
d Act. 2. 5.

e 2. Cor. 10.
4. 5.

f 1. Cor. 9. 27.

Pardon; How shall I pardon thee for this? thy children haue ~~for~~ saken me, and sworne by those that are no Gods, &c. Profitable for the ^f taming of the flesh, and bringing it in subiection: whilest it exposeth the filthy ingratitude, and vngratefull filthinesse of those which are pampered with plenty of prouision: And when I feede them to the full, by troupes they haunt Harlots houses: A preservation of euery soule against sinne: How shall I pardon thee for this? A caueat for Superiours, least they licence others loosenesse. Thy children haue forsaken me? A salve against swearing, and Antidote for Idolatry: And sworne by those that are no Gods: A gage for Gluttony, and dyet against drunkenness: When I fed them to the full: A preparatiue against Impudency, and a purge against vncleannesse. By Troupes they haunt Harlots houses: How shall I pardon thee for this? Thy children haue forsaken me, &c.

Paraphrasis.

g Hierom. l. i. c.
1. in Exent:h Numb. 23.
21.
Ecclus. 22. 12.
i Dan. 4. 19.

¶ herein omitting (as not applyable to the present) the Time wherein our Prophet preached, which s S. Hierom vpon infallible grounds affirmed to be *Imminente Captiuitate*; as also ouer-slipping either generall *Analisis* or argument of the Prophesie; wherein the Prophet declares with teares and lamentation the destruction of *Hierusalem*, and the captiuitie of the people for their Idolatry, couetousnesse, subtilty, cruelty, excesse, rebellion, and contempt of Gods word (as the *Geneuists* obserue) because that as I could wish, that there were ^h no such iniquity in *Iacob*, nor such peruerfnesse in our *Israell*: So I will continually pray, that the effect may be to them that hate vs, & the application thereof to our enemies: Pretermittig (I say therefore

fore) the premises, I will confine my considerations, not onely within compasse of this second Sermon of *Ieremie*, as *Tremelius* stileth the 3.4.5.& 6. Chapters of this Prophecie, but euen restraîne them, *Ad hanc tertiam partem*, as the aforesaid Interpreter entitleth this Chapter. It being *Confirmatio tum Peccati quod Propheta Iudaeis exprobat, tum supplicij denunciati*, Both a conuincing of their preuarication, and a confirming of their punishment: By reason that not onely all estates were attained, but also euery particular person in a *Præmunire*. 1. For Estates: First, the poore were not onely periured, ver. 2. *Sed ne verecundiam quidem suorum habuere vitiorum*, as (Saint Hieron,) They had made their faces harder then a Rocke with ^dimpudency, and refused to returne.

Secondly, The Rich, *Ianuam totius Licentiae, sibi totique populo aperirent*, (as *Tremelius*) that for their children might forsake God, whilest by how much the greater their authority was for suppressing; so imuch the more grievous, their insolency was in sinning, (as Saint Hieron) so that they all had altogether broken the yoake, and burst the bonds a sunder, ver. 5.

2 And as for persons, so vniuersall was the infection, as that vpon the strictest inquisition, the Prophet could not finde out one that executed iudgement, and sought truth, ver. 1. He could find some indeed, *Qui simularent cultum Dei* (as Saint Hieron sayeth) who would carry a counterfeite forme of hypocriticall holinessse, and say, the Lord liueth: But if they were tryed by the touchstone *Veritatis & Fidei*, O! beleefe in their hearts, by the trueth of their Acts they shewed

d *Ishtar Petra*
Laduerentes
frontes impudentia noluerunt
ad meliora conuertere. Hieron. i
Loc.

Though they
they say the
Lord liueth,
yet surely they
swear falsely

b Trem: in loc.

all was but falsely; Whereupon the Prophet in the person of the Almighty, inferres this seventh verse, as an^b exornation of the confirmation of their impiety & punishment; and as a Catalogue of the sinnes of the City; *Dum dicit se ignorare Deus, qua poscit eius occasione misereri*, saith a Father, whilst he breakes out into this Emphaticall Expostulation: *How shall I pardon thee for this, &c?*

Wherein I will obserue these two partes in general.

- 1 First an Expostulation; *How shall I pardon thee for this?*
- 2 Secondly, a Reason of the Expostulation: *Thy children haue forsaken me, and &c.*

Which second branch subdeuides it selfe into these two particulars.

- 1 First, the Persons, *Thy Children.*
- 2 Secondly, the sins, *Haue forsaken me, &c.*

Which sinnes are of a twofold Nature.

- 1 Capitall, which is *Apostasie, Haue forsaken mee.*
 - 2 Criminall, which accompany, *And sworn, &c.*
- Which are likewise fourefold.

- 1 Swearing, *Haue sworne.*
 - 2 Secondly, Idolatry, *By those that are no Gods.*
 - 3 Thirdly, Ingratitude, *when I fed them to the full.*
 - 4 Fourthly, adultery, *by troupes they assembled themselves, &c.*
- And sworne by, &c.
And when I fed them, &c.

Which

Which last particular affoordes two speciall Ag-
grauations.

- 1 First their Impudency *By troupes.* } *they assembled*
2 Secondly, their Pertinacitie, *They* } *themselves by*
} *assembled, &c.* } *Troupes, &c.*

In most of which, although some haue beene so
long rebellious that they are growne impudent, be-
cause they and their fathers haue been accustomed to
transgresse vntill this day, as the Prophet assures mee;
yet by Gods assistance, and your patience I will vtter
my iudgement against them, touching all these wic-
kednesses.

Ezech. 2. 3. 4.

c Ier. 1. 16.

Wherein,

First, of the Expostulation; *How shall I pardon thee*
for this, &c.

Part. 1.

Ar. Mont, & Tremel translate it *vbi*? Where shall
I finde a cause? *Pagnin*, and our Translators render
it *Quomodo*? How shall, &c? Saint *Hierom* turnes
it, *Super quo*? In whom shall I finde occasion. And
all these Readings, as they may be borne without any
repugnancy, or the Texts rackt extension: So will e-
uery one of them not vnaptly affoorde vs matter of
instruction.

1 And first (*vbi*?) Where shall I finde a cause to
pardon thee? As if he should say, Shew mee but one
place, one street, one house, in which the perfect feare
of the Lord is, and I will pardon thee.

Whereby is shadowed the willingnesse of God, to
shew mercy, rather then to execute iudgement vpon
the sonnes of men; which is intimated euen in the
very Law, the seuerest part of his Word, the Messen-

Gods willing-
nesse to mercy.

d Expende quomodo non sit lenta neque tarda diuina misericordia, ad subueniendum compunctis corde Stella in Luc. 15.
Non tantum procederet obuiam venienti, sed etiam accurreret: Lufen

ger of the curse, *Gal. 3. 10.* And Instrument of death, *Rom. 7. 5. 10.* Whilest in the promulging of it, *Exod. 20. 5. 6.* For visiting sinners vnto the third and fourth Generation, hee shewes mercy on them that loue him, vnto thousands: For as the Psalmist assurest, *Psal. 116. 5.* Gracious is the Lord and righteous, yea, our God is mercifull; vpon which words, Saint *Amb: Orat: de obitu Theodosi: Bis Misericordiam posuit semel Iustitiam*; Signifying that he was twise so prone to pardon as to punishing: Yea *Exod: 34. 6. 7.* Himselfe divulging his owne description, proclaimes fixe attributes of mercy for two of Iustice; which is Emblematikally represented to vs in a two-fold passage of sacred Scripture; The one, *Luke 15. 20.* ^d In the Father of the Prodigall, who runnes to meete his returning sonne, as if hee longed to be at him, to shew his loue and compassion: The other, *Gen. 3. 8.* At the eiecting *Adam* out of *Eden* where God walked, onely a slow pace, as the Originall, *וַיֵּלֶךְ* imports, as if hee were loath to bee too soone and swift in indignation; when hee was to shew mercy: *Cucurrit*, he ranne, as reioycing in it; but when to execute ludgement, *Ambulauit*, he walked, as griued and pensue for it; *Deus enim tristatur, non de sua iniuria, sed de nostra perditione*, sayth Saint *Chrysostome*; Not for his losse, but for our loosing, not for his want, but for our woe; not for need of our subiection, but for our needlesse subuersion: Whereupon here he makes this inquisition, (*Vbi*) Where shall I finde a cause to pardon thee?

2 Yea, that which is yet more; If thou canst not shew mee a place; yet finde mee out one person, in whom

whom I may finde integrity, and I will take that occasion to pardon all the City: (*Super quo?*) In whom shall I doe it? Runne yee too and fro, through the streetes of *Hierusalem*, and see, and know, and seeke in the broad places thereof, if you can finde one man, if there bee any that executeth iudgement, and seeketh truth, and I will pardon it, v.1. Whereout as we may conceiue *Grandis amor iustitie*, as Saint *Hierom*: How great the loue of God is to innocency; when not only according to *Abrahams* Petition for fifty, forty, thirty, twenty, or ten iust persons, hee will spare *Sodome*, but euen after his owne Essentiall inclination; for one righteous man he will pardon *Hierusalem*.

Gods loue of
Innocency.

2. So also hereout the prophamer sort may see, as in a mirrour represented vnto them, the vnderferued fauours which are showred vpon the, & the deserued punishments which are preuented & auerted from them not for their owne sakes, but often times for those few deuout soules sakes which feare God & dwel amongst them; *All Labans flockes blessed for one Holy Iacobs sake*, Gen. 30. 27. *The whole house of Putiphar blessed for one righteous Iosephs sake*, Gen. 39. 5. *Yea euen the Prison prospered for his Piety*, ver. 23. As also *Sodomis punishment prolonged for one iust Lot*, Gen. 19. 22. *Israels plague appeased for one deuout Phinehas*, Psal. 106. 30. *And their destruction diuerted for one faithfull Moses*, v. 23. Together with the earnestnesse of this Inquisition, may sufficiently satisfie on all parts touching the soliditie of this assertion.

Gods fauour
for the faithfull
sake.

Whereout as we may take vp Saint *Bernards* admiration, *Quam diues es in Misericordia, et magnificus*

A Counterplea to an

in iustitia, et munificus in gratia, Domine, Deus noster!
 Oh how rich art thou in mercy, how magnificent in iustice, and how munificent in grace, O Lord our God! There is none that is like vnto thee; *Munerator copiosissimè, Remunerator aquisimè, Liberator piissimè:*
 O most bountifull bestower of celestiall inclinations, O most righteous rewarder of humane actions, O most diuine deliuerer from Diabolicall destruction: *Gratis respicis humiles, instè indicas innocentes, Misericorditer etiam saluas peccatores,* Who respectest the humble for thine owne mercy, not his merit, who iustly iudgeth the innocent, in thy fauour not thy fury; and mercifully sauest the sinner, for thy sufferings, not his satisfaction, by his faith, not his fidelity: *Oh what shall I returne vnto thee for so ineffable fauours bestowed vpon me, I will take the cup of saluation and giue thanks vnto thee my God,* Psal. 116. 11. 12. *Who when there was none righteous vpon earth,* Psal. 14. 4. *Hath sent one downe from Heauen, and so hast found a meanes how to pardon me for this.*

2 And as here hence we must take out that Sibillaean Sarve:

Discite iustitiam moniti, et non temnere Diuos.

3 So must we take heed that our harts neuer turn, so that we hate Gods people, nor deale vnruly with his seruants. Psal. 105. 25. Who may truely say to licentious Libertines, *f* as the Christians to that Ethnicke Confull in Tertullian, *Quoties ieiuniis et gemiculationibus nostris etiam siccitates sunt depulse?* How often haue our prayers I ke *g* Eliahs *h*, opened the dores of Heauen, to draw downe the former and later raine, to *i* procure the sun

e Iustitia de Caelo prospexit tanquā Dei decentis pareamus huic homini, &c.
Aug super Psal. 84.

f Tertul. ad Scapulam, c. 4. Marcus Aurelius in Germanica expeditione Christianorum militum orationibus ad Deum fa Elis imbres in se illi impterauit, &c.
g Iac. 5. 18.
h 1. Reg. 3. 36
i Math. 5. 45.

sunne to shine on the euill as well as good? to be a meanes of all good things to you that hated goodnesse? And therefore^k Touch not his annointed, nor doe his prophetes no harme: For hee that toucheth them, toucheth the Apple of his owne eye, Ez. 2 8. And right deare in the sight of the Lord shall be the blond of such Saints. And how shall hee pardon thee for it?

^k Psal. 105. 15

4 And lastly, since this *Vera Misericordia* (as Saint Chrysostome calls it) is only so effected: *Vt iustitia per eam non contemnatur*, That Iustice by it is not neglected; Therefore let vs take heede that wee abuse not Gods mercy, to scoffe at his iudgements, 2. Pet. 3. 4. Nor presume on his patience, to perseuer in impiety, when it should inuite vs to repentance, Rom. 2. 3. But as we finde, That the Lord hath no pleasure in the death of him that dyes, Ezec. Chap. 33. V. ii. But rather would that none should perish, but that al should come to repentance, 2. Pet. 3. 9. So let vs reciprocally contend to bring forth^l fruits answerable to amendment, Act. 26. 20. That so we may be meet for mercy. For^m behold onely mercy and truth shall meet together; onely Righteousnesse and Peace shall kisse each other: And therefore as he seekes, so let vs shew how he may pardon vs for this?

^l Mat. 3. 7. 8

^m Pf. 85. 10.

Gods iustice;
ioynde with
his mercy.

In which Interrogation, *Summe iustus et summe misericors esse ostenditur* (as Zegiaine) Mercifull, because hee would pardon exorbitant sinnes; Iust, because he will be satisfied. (*How?*) at the hands of Sinners.

3 *Quomodo?* How shall I pardon thee for this? As if hee should say to those which perseuere in impenitent presumptions offending. Behold, I will make your selues Iudges, and see if you can deuise a meanes how

I shal

n Deut. 32.4
o Habak. 1.13
p Exod. 34.7.

q Psal. 7.12.
13.

I shall pardon you for it. *The Iudge of all the Earth must needs doe right*, Gen. 18. 25. *That he may bee iustified when he speakes, and cleare when he is iudged*, Pl. 51. 4. (i.) *Cum homines de illo iudicant*, Hieron. *Sauanorol.* when men would passe their opinions on his proceedings as partiall they may finde no fault at all: ⁿ *A God of truth without iniquity, iust and right, and of pure eyes that cannot endure the sight of euill*: As ^p mercifull in forgiuing iniquities and sins; so iust in not clearing the guilty; whereas, if he should pardon, when man presumptuously perseueres in sinne: what a preposterous course were that of iustice? Who might not condemne him, and say, *That he was euen like one of them*, Psal. 50. 21. (i.) *Scelerum patronus et approbator*, A Patrone and approuer of sinne, (as *Mollerus*) *Si enim Deus impunitos demitteret Malos, similis inuistorum inueniretur* (as *Haymo* vpon the same place) How therefore is it possible for me to pardon thee? If thou beest not an Atheist, but beleueest that God is, Then must thou acknowledge by necessary consequence, that *He is a rewarder*, Heb. 11. 6. *Both of the righteous and of the wicked*, Pl. 11. 5. *Renderiug to the one glory, honor and immortal life*, Rom. 2. 7. And to the other, *Indignation, wrath, tribulation and anguish*. Ver. 8. 9. And therefore if a sinner will not conuert and change himselfe by repentance, It is as possible to change and alter Gods Nature and Essence, as to ^q *escape the Instrument of death prepared for him*. It is as possible (*Ab sit Blasphemia verbo*) for God to bee vniust, as the obstinate vniust person to bee pardoned, whilest hee continues vnrepentant.

How

How shall I pardon thee for this?

Which mee thinkes might strike such terrour and astonishment into the most obdurate Creatures (who had not like the ^a Foole sayde in their hearts, there is no God, and thereby giuen ouer themselues vnto corrupt imaginations; That like ^b Belshazar, their countenance should be changed, and their thoughts troubled so, that their ioynts should bee loosed, and their knees smite one against another: Seeing that wee which are the lightest and slightest part of the earth, euen ^c dust and ashes, may sooner turne heauen and earth at our pleasures; yea alter ^d him that made and orders all; then wee can giue a counter-blast vnto one ^e iot or tittle of his word, which like the ^f Law of the Medes and Persians may not be altered; or put a leofayle to his iustice, whose iudgment is like the great deepe, and his trueth firme as the mountaines.

I would know of the cunningest excuser of Sathans flights; how, when ^g all shall appeare before the iudgement seate of Christ to receyue according to the things that they haue done in the flesb; When ^h all things that haue been long hid in darkenesse shall bee brought to light, and the thoughts of euery mans heart shall be made manifest, when ⁱ Euery mans conscience shall beare witnesse, and their thoughts accuse them according to this Gospell: And when as Math. 26. 59. 60. To put Christ to death, they sought many witnesses but found none ^k agreeing, vntill at the length the high Priest out of malice sought to sentence him out of his owne mouth, Ver. 65. So on the contrary to laue mans soule, all courses shall bee excogitated, and none found consonant to Iustice: And at the length

a Psal. 14. 2.

b Dan. 5. 6.

c Gen. 3. 19.

d Psal. 93. 1.

e Math. 5. 18.

f Dan. 6. 15.

g Cor. 5. 10

h 1 Cor. 4. 5

i Rom. 2. 15.
16.

k Many bare false witness against him, but theyr witness agreede not together. Mar. 14. 56. 59

1. Cor. 11. 31
 m illam ergo
 diem fratres
 charissimi tota
 intentione cogi-
 tate, vitam cor-
 rigite, mores
 mutate, mala
 tentamina resi-
 stendo vincite,
 Perpetrata au-
 tem sceleribus pu-
 nite &c. Greg.
 mag. hom. 1. in
 Euang.

Ob.

Repentance
 deferred,

n Ezech. 18.

Multos solet
 serotina peni-
 tentia decipe-
 re. Aug. ser. 36.

p Luc. 23. 43

God in his mercy shall refer it to the sinners own selfe, to deuise a way for his deliuary, *with how shall I pardon thee for this?* I would know, I say, with what face hee can affront him, or what answer hee can afford him, if he haue not by ¹ *iudging himselfe for vniustice,* ^m *pre- uented by repentance the face of that most iust Iudges seuer sentence: Certe turpis aut nulla in Die Iudicii erit excu- satio* (sayth Saint Chrysostome) Surely, eyther confounded with shame the sinner shall stand speechlesse, Mat. 22. 12. *Or ex ore tuo te iudicabo serue nequam,* Luc. 19 22. His Apologie shall bee but the further plea- ding his impiety, and his excuse aggrauate his accusa- tion.

But peraduenture some who thinkes it not yet full time to take his leaue of the sweet delights of sinne, & is of sufficient capacity to cozen his owne soule, may secretly seem to haue spied this starting hole, although I sinne a long season, yet I will repent at the last, and then I am not preiudiced for my pardon: For ⁿ *at what time soeuer a sinner doth repent him of his finnes from the bottome of his heart, I will put all his wickednesse out of my remembrance,* sayth the Lord.

To whom, let this solution satisfie, Besides that in that place, Ezech. 18. 20. 21. which is the place pretended (Or I know no other) It is required, that repentance be frō the bottome of the heart, *Et serararō seria* (as Saint ^o *Aug :*) That which is late is seldom liuely, but onely pretended, and not intended; Like *Pharaohs* during the present plague, Exod. 9. 27. Or *Antiochus* in his extremity, 2. *Mach.* 9. 7. Besides this (I say) which is seldome scene P, and but once instanced in sacred scrip- ture:

ture: Once, to the end that none despayre, and yet but once that none presume: In the forenamed Text of *Ezechiel* there is adioyned *Doing: If hee keepe my statutes and do that which is lawfull and right*; which must necessarily inferre a Conclusion against deferring Repentance, vntill the time of mans dissolution: for what doing, what worke, what deuice, what knowledge, what wisdom is there in the graue? whether thou goest, *Eccles. 9. 20.* And therefore this must infallably imply a speedy repentance, which may bee further enforced, 1. Not only from the inconuenience of choosing out the end of sicknes for the beginning of repentance. When as Saint *Aug: Ibi rapitur intentio mentis, ubi vis doloris*: The minds Meditation is distracted to the place where the body is disturbed: 2. Not only from the inhability of a crazed Creature, to vndergoe so great a burden, and numberlesse number of sighes, sorrowes, troubles, teares, watchings, fastings, prayers, perils, conflicts, conferences, and consultations, as the strongest body in the perfectest state (vnlesse God enable it) is not sufficient for. 3 But also from the impossibility of mans repenting at his own pleasure. Repentance being a grace of God, and not a gift of Nature: For there is no man that hath power ouer the Spirit, to receyue the Spirit, neyther hath he power in the day of death, *Ecc. 8. 8.* *There may be indeed a kind of sorrow or heavines in man*, 2. Cor. 7. 10. which is, but (like a Melancholy passion forerunning a misfortune) the Prelude to eternall unhappinesse; But to haue a godly sorrow; Repentance not to be repented of (as in the same place the Apostle distinguisheth) *It must be gran-*

Reasons

q Si quis positus in extrema necessitate sua agnitionis voluerit accipere Penitentiam & accipit et si fateor vobis non illi negamus quod peccat, sed nec presumimus quod bene hinc exit. *Aug: de Mir: sacr: scrip.*
r Quem morbus urget, & poena terret, ad veram vix veniet satisfactionem. Maxime cum filij quos illicite dilexit sint presentes vxor & Mundus ad se vocet: *Aug: ser. 36.*
f In culpam incidisse natura est. Dolere virtutis: *Amb: l. 1 de David.*

ted of God, *Act. 11. 28.* By the Prince and Saviour of Israel, *Act. 5. 31.* But as a Father hath religiously obserued, *Qui promissit penitenti veniam, non promissit delinquenti penitentiam;* Hee that promised pardon vnto the repentant, neuer promised repentance to the wilfull delinquent, neyther hath he giuen protection, *Peccandi in crastinum,* vnto the perseuering sinner: And therefore take heed, lest by deferring, as if thou despisest Gods goodnesse and patience, which should leade thee to Repentance, *Rom. 2. 4.* Thou at the length reape vnto thy selfe a hard and reprobate heart which cannot repent, *Ver. 5. which is neyther vniust with God, as Rom. 1. 24.* The Apostle laies down the Axiom: Nor vnaccustomed to miserable men, as *Exod. 10. 20.* Presumptuous Pharaoh, *Heb. 12. 17.* Prophane Esau. *Ioh. 12. 40.* Apostatiseal Israel, are set forth for fearefull examples: Presume not therefore on Gods mercy to binde one sinne vpon another, for in one thou shalt not goe unpunished, *Eccles. 7. 8.* *Vis ergo liberari? Penitentiam age, dum sanus es,* saith Saint Augustine, Wilt thou be assured of deliuerance, then repent whilst thou art in health and prosperity, and hearten not thy selfe by thy former sinnes, nor say not I haue sinned, & what harime hath come vnto me, and therefore I will still doe so, for although the Lord be long suffering, yet in no wise hee will let thee goe: *Eccles. 5. 4.*

For though a Sinner doe euill a hundred times, & his dayes be prolonged, yet it shall not bee well with him at the last, but he shall be cut off as a shadow, *Eccles. 12. 3.* For if he dealt so with Pharaoh, as potent as thee in power: If so with Esau, as importunate as thee in pray-

prayer, If so with *Israel*, as inward as thee in affection. *How shall hee pardon thee for this?*

And thus much shall suffice to haue beene spoken touching the first part which is the Expostulation; now we descend vnto the second, which is the reason; *Thy children haue forsaken mee, and sworne by those that are no Gods; &c.* And therein,

First of the persons (*Thy Children*) which is Metaphorically vsed for the people of *Iudath*, *Pro subditis et Discipulis* (as *Saint Hieron*) For the subiects vnto the Prince, who is ^a*Pater Patria*, the Father of his Country; And for the Disciples of the Priests, who are ^b*Parentes spirituales in Christo*, The spiritual fathers of their Flockes in Christ; To both whome, both those are Children.

Whereout as the care of Superiours shall hereafter be collected; so the obedience and honour which Inferiours owe vnto them, shall first be obserued, because *Nescit regnare, qui non didicit obedire*, He knowes not how to Rule, who hath not first learned to obeye: And a sonne honoureth his Father, and a seruant feares his Lord, if they be then your Fatherss, where is their honour? If they bee your Lords, where is their feare? For euen such children must be obedient vnto these their Parents in the Lord. *For that is right*, *Eph. 6. whether it be vnto the King, as to the superiours, or vnto Governours, as vnto those who are sent of him*, 1. Peter, 2. 13. 14. 1. Whether they bee in the Church, *Eorum reprehensiones sicut ignis vrens cauenda sunt*, ^d sayth *Ignatius*, You must feare their menaces as a consuming fire, *Et reueramini eos tanquam Christum Iesum, cuius*

Part. 2.

a Nurning
Fathers, &c.
Isai. 49. 23.
b 1 Cor. 4. 15.
Gal. 4. 19

Obedience of
inferiours.

c Malach. 1.

d Ep. ad
Trallian.

loci custodes, ut et Episcopus patris uniuersorum Typus et forma est.

2 Or whether they be in the Common-weale, you must needs be subiect, *not onely for feare of wrath, but euen for conscience sake*, Rom. 13, 5. For otherwise you purchase to your selues dammation, Ver. 2.

How then will those disobedient Refractory children, in the diuers Diocesse of those reuerend Fathers, the Bishops of this Church of *England*, pleade theyr exemption from conformable obedience; when if *agnatus* may be credited; *Talis polluta est conscientia, et omni infideli deterior*, Their pretended pure tender conscience is impurely polluted, and their faith worse then infidelity: For, sayth the same Father, speaking of *Timothy, Lynceus, Anacletus, and Cletus*, the Bishoppes that ministred vnto, and succeeded *Saint Peter*, and *Saint Paul*; and so in them, of all that lawfully should obtaine that calling, ^b *Qui his inobediens fuerit, Atheus & impius omnino fuerit, et Christum improbens, ac eius ordinationem imminuens*; Hee that shall be disobedient vnto these spirituall Fathers, he will not sticke to spot himselfe with any impiety; yea *Atheisme* it selfe, vpon occasion, whilest he dares to derogate from his dignity, whom Christ hath substituted to supply his owne seate in this earthly Consistory. And neuer trembles at those fearefull thunderbolts of Excommunication, which without Repentance must needs dart his soule into that place where they lye imprisoned, with which this Father ranckes him. And how shall hee pardon them for this, when owing Childrens obedience they haue forsaken him.

a Vbi supra.

b Loc, citat.

Where

Where will then those rebellious Children a-
cretly crept into too many houses, and leading Cap-
tive simple women laden with sinnes, and ledde away
with diuers lusts; I meane the Romanists, his Maie-
sties borne Subiects, but his Aduersaries sworne ser-
uants; Where then will they appeare? Or what pro-
tection can they plead to procure their pardon? when
they haue not onely like the sonnes of *Belial*, *cast of the*
yoake of obedience with a *Nolumus hunc regnare*, Luc. 29.
14. We will not haue this man raigne ouer vs; But e-
uen clothed themselves in the robes of rebellion with a *Ve-*
nite et occidamus, Luc. 20. 14. Come and let vs kill him:
And as of one draught of the cuppe of that *b* *whore of*
Babylon, had such *Circæan* operation as to transforme
them all to more then *Catelinarian* Conspirators. *Cum*
patent Porta, when their flight is free enough, (as *c* *Tul-*
ly sayd of the Confederates with that Italian Traytor.)
So that they might all enioy the presence of their hal-
lowing holy Father, if they thought him worth the
following to the seauen-hilde Citie *d*, and but abide
there *Relegati*, that so this land might be in safety: yet
they not herewith satisfied, but desiring to *c* *deceine as*
they are deceyued, 2. Tim. 3. 13. *f* *Like that vncleane*
Spirit in the Gospell, Return with seauen worse then them-
selves; Or at the least, seauen times worse then they
were: and so, yea oftentimes even in those sacred as-
semblies, & *Notant & designant oculis ad eadem unum-*
quemque nostrum; Nay let me ioyne *unumquemque ve-*

Impostores a Deo. Et quod ipsi vero non obediant, vel ab ea desinuerint, et quod alios quoque
suo involuant errore. Martiaro: in verba, f Math. 12: 43. 44. 45. *g* Cic. Orat.
2. cont. Catel.

a 2. Tim. 3, 6.
Diceres ex pro-
fesso Paulu m
hic vinam
Monachismi ef-
figiem pingere.
c. c. Calu, in loc.
Et Paulo ante,
Tanta spurcites
in Clevo Papali,
qua vel suo
fectore totum
mundum inficit
etc.

b Apoc. 17. 4. 5

c Orat. 2. cont
Catel.

d Apoc. 17. 9
Septem vrbs al-
ta iugis tibi
qua pascides
orbe, 1. Capi-
tolinus, 2. Pala-
tinus, 3. Aven-
tinus, 4. Exqui-
linus, 5. Celius,
6. Viminalis,
7. Quirinalis.
e Duplici no-
mine punientur

strum

a 2. Reg. 19.
37.

strum : They marking out not onely the Ministers for *Martyres*, but also the Magistrates to bee massacred : not like sonnes, but like slaughter-men ; or if they bee sonnes, they are like ^a *Adramelech* and *Scharezer*, which murther their Father at his sacrifice ; whereas, if theyr offence were onely, *Vetitum contingere limen* : To set foot on the forbidden shoare, if that blessed Martyre Saint *Cyprian* were first consulted withall, hee would surely resolue them, that euen that was Rebellion; *Cypr. Rogatiano, Ep. 7. Qui in eam Patriam unde extorris factus est regreditur, deprehensus, non iam quasi Christianus, sed quasi nocens perit*, Hee that returnes without licence, into the confines of that Kingdome, from whence the lawes haue banisht him, if he be apprehended and ad-iudged to execution, hee dyes not as in case of Religion, but for the cause of Rebellion; Not as a Martyr, but as a malefactor, not as a Christian, but as a common-weales disturber. And how shall hee pardon them for this? when owing childrens obedience, they haue thus forsaken him?

The care of
Superiours,

But now as the obedience of Inferiours hath beene thus herence collected, *Relatiue*, without any wresting: So the duty of Superiours is herein propounded, *Positiue*, without any peruerting, which is, That what care Parents ought to haue of their children, to bring them up in the feare and nurture of the Lord without prouocation to wrath, *Eph. 6. 4. Ne immodica seuitia exasperent* : *Calu. in Loc.* Least by too much cruelty they harden their hearts against them. The same, or as great care ought Ministers and Magistrates to haue of the bodies and soules of the people, and subiects
sub.

subordinate vnder them: For as *Ezech. 3. 17. 22. Son of man, I haue made thee a watchman ouer the house of Israel, &c.* As you may reade there at large; and if they miscarry through thy default, *their blood shall bee required at thy hands*; For thou canst not answer, as *Gen. 4. 9. Cain thought to haue excused himselfe; Am I my Brothers Keeper?* For behold, like as *Ruben, Gen. 43. 9 became surety for his younger brother Benjamin*, so that his father should require him at his hands: So is euery elder Brother, who hath the adiuiding of the inheritance in the Common weale, or the distributing of the ^b portion in the Church (that is, Magistrates or Ministers) made sureties for the yonger ^c *Benonies*, or sonnes of sorrow, that is, the common people, who are indeed ^d *Beniamins*, the sonnes of the right hand of strength vnto their Soueraigne: And at their hands will God require them: For if it be iust (as most iust it is) to *visite the iniquity of the Fathers* ^e *upon the Children*, *Exod. 20. 5. The transgression of the Prince upon the people, 2. Sam. 24. 10. to 18.* Although the child could neyther reforme the Parent, nor ^f *the people reclaime the Prince*: How much more iust shall it be to require the blood of the child at the hand of the Parent, and the blood of the people, at the hands of their *Presidents* if they perish through their default.

And therefore let the Minister stand vpon his watch, and the Magistrate vpon his guard, 1. That the one may know what to answer when he is reprimanded, *Habak. 2. 1. Neuer coming from his watch-Tower, in the day time, nor from his ward in the night, vntill he see the Chariot and Horsemen, which shall beate down Ba-*

D

bylon

a *Lec. 12. 13*
14.

b *Ibid. v. 42.*

c *Gen. 35. 18.*

d *Ver. eod.*

e That doth
the like.

Ezech. 28. 10.

f *2 Sam. 24.*

3. 4.

bylon, and breake all the graven images of her Gods vnto the ground, *Isai, 21.8.9.* 2. And the other may bee called *νικτωρ*, as *Aristotle* describes him, *A Keeper of the Law by the Sword*, Which is commaunded according to the word: Wherein ^a *Isocrates* counsell is not to be contemned, *μὴ δὲ χρὴ αὐτὸν ἀπὸ τοῦ νόμου ἀνίστασθαι*: *At my hand take this to heart, that no vniust person of a corrupt conscience be vsed as an instrument in thine office:* ^b For what shall it profite the Law to bee perfect, and thy intension vpright, if the execution bee abused by ineq- uities. And therefore as the Magistrates themselues ^c take heede what they doe, knowing that they deale not for man but for the Lord, with whom there is no iniquity: So let the feare of the Lord bee vpon those which minister about them, that they respect not persons; nor take no gifts: For otherwise euen Christ him selfe may be betrayed for a *Quid dabitis*, *Mat. 26.15.* A League may be concluded with *Tyre* and *Sidon*, by making friends to *Blasius*, *Act. 12.20.* The Temple and Treasury be turnde ouer to *Apollonius Heliodorus*, or *Iasen*, for enuie, or an office. *2. Mach. 3.* and *4. Chapters*: yea, all the people may be suffred to forsake God; by him who makes his gold his God, or by such a ^d prophane person, as hath like ^e *Esa* sold his owne Birth-right for a messe of pottage: For hee will sell Gods inheritance for the Lentills that made it: And then how shall he pardon thee for this? when thy children, &c.

Thy Children, Tui non mei: Hieron: Thine not mine: So long as they were obedient throughout the passage of sacred Writ; God stiles himselfe the Father of Israel, And them my children, as Deut. 32.6.

a Orat:
ἐπὶ τῷ δακτύλῳ.

b Quid prodest
bonus & viles
adesse Leges, nisi
commodus adfit
earum interpret-
c. 2. Chron. 19

d Heb. 12, 15.
16.

e Gen 24.30
to 34.

Is not he thy Father that hath bought thee? And Ier. 31.9 I am a Father to Israel, and Ephraim is my first borne, but when multiplying and maintaining sinne, they became backsliders, then he calls them, not My, but Thy Children: And as Rom. 9.25. Through faith he called them his people, which were not his people, and her beloued which was not beloued: Hof. 1. 6. 9. So through fall hee figures her Lo-Ruhmah, and them Lo-Ammi, to whom hee had bene a God, and they his people.

Whereout we may see the immediate, inseparable effect of sinne, which is a forsaking, and being forsaken of God: For as Gen. 31. to 6. In that first offence was a forsaking of Gods commandement, and relying vpon the Serpent; So euery sinne since, is a forsaking God, and following Satan: Whereupon 1. Ioh. 3. 7 8. *As if they who taught, or thought otherwise, were deceived: The Apostle confirmeth it by this Caution; Little Children let no man deceyue you, he that committeth sin is of the Diuell, for the Diuell sinneth^a from the beginning: Of the Dewill, Non creatione, sed corruptione, not by Creation, but by Corruption; Non Positiuè, sed Priuatiuè, as the Schoole-men distinguish it; not by Forming, but by forsaking, as our Prophet phraseth it: And how iust is it then for the Almighty to pronounce against such Apostatates,^b Derelinquentes mederelinqui, They that forsake me, I wil forsake the.*

I He doth not say, that haue not knowne me; Although Ignorance it selfe be not excusable, Psal. 95. 10. Especially, *Si modo sit vincibilis. Pet: Lomb: l. 2. sen: d. 22.* If man might haue got out of it by any industry which was omitted by him; yea, *In ijs qui non po-*

D 2

tuerunt

The effect of Sinne.

a *Non dicitur: non in principio, sed in initio, non quia formatus fuerit a Deo malus, sed quia ab ipsius peccati exordio. (Quod ab eo capit originem: Nam ante illius lapsum non erat peccatum) prauitatus est Dei legem lapsusque, a ueritatis bonitate sua, & decidit in prauitatem, a qua nunquam desinit, sed in ea continue perstat, semper mala accumulans: Cyril. in Io. l. 5. c. 6. ubi tractat hac uerba.*

b 2. Efd. 1. 25

^a Apud Lombard. Loc. citat.

suertant pena peccati, As ^a Saint Augustine, In those who could not overcome it, if it selfe be not a sinne, yet is it surely the punishment of sinning.

2 Neyther doth hee say, That haue not beleueed in me, although such as beare and beleene not, haue no cloake for their sinne, Iohn 15. 22. Neque ut ab omni Damnatione liberarentur, neque ut aliquanto leuius damnarentur, As Saint Augustine, super Ioh: Tract. 89. Neyther vrtely to free themselves from damnation, nor to purchase therein some degree of mitigation.

3 But he sayth, That haue forsaken mee, signifying, that it is the most grieuous sinne which can seaze vpon the soule of man, that when God hath vouchsafed him the gracious calling of his sacred Spirit: He then takes his hand from the Plough, & looking backe, makes himselfe vnfit for the Kingdome of Heauen: For, as Saint ^c Augustine sayth, That Tribus gradibus ad Peccatum peruenitur, suggestione, Delectatione, Consensione, VVe come to sinnes secrei Chamber by three stayres, Suggestion, Delight and Consent: and as ^d Isidore distinguisheth sinnes into a Tripartite order: Of Ignorance, Infirmitie and Industry, Making those of Infirmitie greater then those of Ignorance, and those of Industry, greater then those of Infirmitie; So may I not vnaptly alter them in matters of Religion, into sins of Ignorance, Infidelity and Apostacie: wherein how much Infidelity exceedeth Ignorance, so much Apostacie surpasseth Infidelity: for it had bene better neuer to haue knowne the way of righteousnesse, then after they haue knowne it, to turne from the holy commaundement deliuered to them, like the Dogge to his

u omni,

Apostacie.
b Luk. 9. 62.

c De 2^a 2^a 2^a
Mont.

d L. 1. de Sum.
60. c. 17. Apud
Lomb.

e Unde Paulus
in signum eam
defectionem qua
Antichristi ad
negum praeceder.
Apostasia
mancupat. 2.
Thess. 2. 3.
Fuerunt in
Ira.

vomit, and the Sow to her Mire, 2. Pet. 2. 21. 22. It being almost impossible for them who were once enlightened, and had tasted of the heavenly gift, and were made partakers of the holy Ghost, and had tasted of the good Word of God, and the powers of the world to come, That they falling away ^a (i.e.) 1. Wittingly, 2. Willingly, 3. Maliciously, and 4. Totally, that they should be renewed againe by repentance, Heb. 6. 4. 5. 6. And without that there is no Pardon, Luc. 13. 3. Oh therefore take heed Brethren, lest there bee in any of you an euill heart of vnbeleefe in departing from the liuing God; But exhort one another daily whilest it is called to day, lest any of you bee hardened through the deceitfulnesse of Sinne, Heb. 3. 12. 13. And so at the length you heare this reason, as a Counterplea against your pardon, Thy Children haue forsaken me, &c. And thus much of the first part, and first particle of the second part, of the Reason which is the persons, and their Apostasie. Now to the second, which is the ensuing finnes: And sworne by those that be no Gods, &c.

*a Vide Deering
on the Heb. &c.
Jo. Denison
Sermon at
Pauls Crosse.*

Counterplea

First of Swearing; And sworne, Wherein, that we might at once meete with the impiety of the Papist, the prophaneesse of the Atheist, and the errour of the Anabaptist; We will briefly runne through those Sweares.

- 1 First, what an Oath is?*
- 2 Secondly, whether it be lawfull to sweare at all, or not?*
- 3 Thirdly, when it is lawfull?*
- 4 Fourthly, How we must sweare?*

An Oath.

5 *What is to be avoyded in Swearing?*6 *Sixthly, what is the punishment of offenders by Swearing?*

For the First, *Perkins* our English Schoole-master, *Cas: Conf: Lib. 2. c. 17. f. 1.* hath left vs this definition; *An Oath is a religious and necessary confirmation of things doubtfull, by calling on God to be a witnesse of the truth, and a Reuenger of falshood.* 1. A Confirmation, according to that of the Apostle, *Heb. 6. 16.* An oath for Confirmation, is amongst men the ende of strife, 2 And that a religious, not a prophane Confirmation, answerable to that of the Prophet, *Isai, 19. 18. Thou shalt sweare by the Lord of Hostes (.i.) as part of thy Religion, that thou sweare by none other.* 3, And that onely necessary, and not needlesse, *Math. 5. 34.* 4. And that alwayes truely and not treacherously: For God will come neere to such in indgement, and be a swift witnes against them, *Mal. 3. 5.*

Whereupon, sithence an oath is a Confirmation and end of strife, the reuerentest league betwixt man and man, as appeares in *Isaack* and *Abimelech*, *Gen. 26. 28. 29. Let there bee an Oath betwixt vs, and let vs make a Couenant with thee, that thou wilt doe vs no hurt: Yea the most sacred bonde betwixt God and man,* *Heb. 6. 13.* When God made promise to *Abraham*, because he had no greater assurance then an Oath to giue him; Nor no greater then himselfe to sweare by, *Hee swore by himselfe.* 1. As this dooth admonish vs, how inuiolably it should be obserued. 2. So dooth it enforme vs how Charily it should be taken.

As concerning the awfull obseruing of it, Religious

ous antiquity neuer made question, but it surpassed the power of all Obligations; Whereupon *Gen. 24. 2. to 10.* *Abraham* being to oblige his seruant most surely to performe the greatest trust that euer was committed to him, euen for the earthly weale or woe of his ^a *only sonne*, hee preferres an Oath before all promises, threatens, or pledges, yea euen amongst ^b *superstitious Idolaters*, it was held so sacred, that *Ahab* trusted the Oath of any Nation, aboue his owne diligent Inquisition, in his personall enquire after *Elisha*, *1. Reg. 18. 10.* Yea both amongst Beleevers and Infidels it was esteemed so absolute, as that vpon an Oth, ^c *Jacob* trustes *Laban*, and *Laban Jacob*; Although not onely they differed in the manner of seruice, but euen for the Matter serued different Gods: The one the Idols, the other, the God of his Fathers: And how religiously then should this sacred Ceremony bee obserued amongst Christians, that they might neuer disappoint their Neighbours of that they sware vnto them, although *it were to their own hinderance*, *Psal. 15. 5.* And how much more immutably should it binde them to the performance of so lawfully confirmed promises, beyond all humane Articles, or couenants: Since we doe not sweare by him that is no God, but by him, ^d *who will not suffer those to goe unpunisht, who take his Name in vaine.*

Which since it is so: How wary should we bee in entring into such a bond, correspondent to the Counsell of the Preacher, *Eccles. 5. 2.* *Be not rash with thy mouth, and let not thine heart be hasty to utter any Oath or Vow before God: Suffer not thy mouth to cause*

Reuerence of
an Oath, by
1 Belceners.

a *Gen. 22. 2.*
2 Infidels.
b *O'us d'ayon*
c *κατις' θει*
χαις
και βαις
ει μη μοι πλαις γε
θαις μη αν ο'κον
ο'μουςαι.
Homer. Odyf.
E.
c *Ge. 31. 44. to*
54.

d *Exod. 10. 7*

cause thy soule to sinne, Neyther say thou before the Angell, that it was thine error: wherefore should God bee angry at thy rash voice, and destroy the worke of thine hands, Ver. 6. Which that we might auoyde, it is not impertinent to consider.

The Lawful-
nes of an oath.

In the second place, whether it be lawfull to sweare at all or not; When *Mat.* 5. 34. and *Iac.* 5. 12. Our Sauiour and his Disciples direct vs not to sweare at all? To which the *Geneuists* Glosse may serue for sufficient answer; That by those wordes, all superfluous Othes are vterly debarred; whether the name of God be therein mentioned, or otherwise; But by this hee takes not from the Magistrate his Authority; who may require an oath, for the maintenance of Iustice, iudgement, and trueth: For these wordes are to bee vnderstood, like vnto those, *Mark.* 10. 23. 24. *How hardly shall a rich man enter into the Kingdome of Heauen,* that is, which trusteth in Riches: So sweare not at all (that is) in your ordinary communication; *Ne scilicet iurando ad facilitatem iurandi veniatur, et de facilitate ad consuetudinem, de consuetudine in Periurium decidatur* (as Saint *Augustine*) Least swearing grow to facility, facility to custome, custome to habite, habite to periury; *Non penitus iurare prohibuit: sed occasione periurij (quod perfectius est) evitare docuit,* (sayth *Gregory*) He did not forbidde all lawfull Oathes in a Christian Communalty, but that which is more laudable, he taught how to auoyde *Periury*: Whereby the ^a Anabaptisticall error is confuted, who imagine it vnlawfull to sweare iudicially, which one absurdity being granted, all sinne might be protected, and no way for discouery: All

Trueth

a Heresie videtur mutuata, ex Traditionibus: Clement. Stromat. l. 7. Vbi disputat perfectum non debere iurare, & Christianos non posse contendere iudicio, nec coram Gentibus, nec coram Sanctis, &c.

Truth concealed, and no meanes for enquiry, which *Exod. 22. 10. 11. The Lord appointed should be done by an Oath.* But omitting this because I feare there are more which abuse it too ordinarily, then there are, which will not vse it at all.

I descend to the third question, which is, *when an Oath is lawfull?* Which euen the Catechistickall Principles will resolue to bee at any of these three times; 1. When the glory of God is sought: 2. Or the good of our Brethren, 3. Or before a Magistrate, 1. *In Truth*, 2. *in iudgement*, and in 3. *Righteousnesse*, *Ier. 4. 2.* For these are those *Comites iuramenti*, as *a Aquinas* calls them as indiuisible from a true lawfull oth, as a voice from speech, a sound from a voyce, or ayre from a sound; Which that they might bee perpetually present in our Oathes, We must be circumspect, that we onely sweare, 1. First, *in rebus veris*, Appertaining to true things: Secondly, 2. *Certis*, Vndoubted in our owne knowledge. Thirdly, 3. *Licitis*, Lawfull to bee performed: Fourthly, 4. *Possibilibus*, possible to be accomplished; Fifthly, 5. *Necessariis*, Necessarie touching, which wee should bee so informed: And Sixthly, 6. *Gravibus*, weighty & worthy to be so confirmed. *Non vacat exiguis rebus adesse Ioni*, GOD may not be called to witnesse vpon every idle occasion, least hee turne a Reuenger of mans presumption; Which, would it were equally pondered of the ruder Multitude, and riotous *Magnificoes*: 1. Who as the one sort is accustomed *Os suum in calumpnare*, *Psal. 73. 8. 9.* To stretch forth their mouth against Heauen, whilest their swearing tongues thunder through the world:

a 2 d2. 2 d2
part: 1. Qu. 89.

The Cautions
for Oathe.

E

So

a Mark. 6. 24.

b Act. 23. 22

c Amb. offic. c. 1

John 6. 24
Act. 23. 22
Amb. offic. c. 1

So that al me tremble at their talking against the most high, except it be those who are corrupted with their wicked blasphemy. 2. So the other suppose it lawfull to sweare, so long as they performe it, which indeede oft times they will doe, were it ^a *with Herod, to cut off John Baptists head,* Or with ^b *the Iewes to murder Paul:* I would, I say the obseruation of *Saint Ambrose* might enforme the one, that *Est contra officium, nonnunquam promissum soluere sacramentum:* It is oftentimes a double breach of Christian duety to performe that Oath, which a man vowes rashly: It being a sinne to make it, and a greater not to breake it: And the example of *Nicanor* might reforme the other, *whose blasphemous tongue the same day it offended was cut out of his head, and cast to the Fowles of the ayre,* 2. *Macha. 15. 33.* That so they might feare to accustome their mouthes to swearing, or to vse themselves to the naming of the holy one; For as a seruant that is continually beaten, shal not be without a blew marke: So hee that sweareth, and nameth God continually, shall not bee faultlesse. A man that vseth much swearing, shall bee filled with iniquity, and the plague shall neuer depart from his house, if hee offend, his sinne shall bee vpon him, and if he acknowledge not his sinne, hee commits a double offence, and if hee sweare in vaine, hee shall not bee innocent, but his house shall bee full of Calamities: There is a Word that is cloathed about with death: God grauns that it bee not found in the *Heritage of Iacob*, for all such thinges shall bee farre from the godly, and they shall not wallow in their sinnes. Use not thy mouth then to untemperate swearing, for there-

in

in is that word of sinne, Eccles. 23.9. to 13. And what canst thou say, why God should pardon thee for this? Since therein worse then Nicanor, thou blasphemest him: for hee knew not GOD, but Thou hast forsaken him, and sworne by those that be no Gods, or else by him as if he were no God.

Since therefore, although an Oath bee lawfull. yet it is lyable to so many Cautions, as that onely, 1. *Piety*, 2. *Charity*, or 3. *Necessity*, must exa&it. Herein is context and wouen.

The fourth Question: How we must take an oath when wee doe sweare? And that must bee plainly without inuerting others words or vnderstanding; Or equiuocating in our owne intensions. 1. *First, Plainely*, If they bee witnesses betwixt *Plea* and *Plea*, for Life or goods, according to his intension of whose words or doings they giue Testimonie; and not according to their owne peruerse exposition of them: Like those false witnesses against our Sauour, who applyed that speech which he vttered touching his *Body*, *Ioh. 2. 19.* as an occasion to accuse him for an enemy to the temple, *Math. 26. 61.*

2 Secondly, *plainely*; If they be parties vpon whom the ^a Lot is fallen, to giue glory to God, that they ^b confesse plainly, and denie not, according to the common vnderstanding of him which administred the Oth vnto them; For as *Ishod. de sum: bo: l. 1. Quacunque arte verborum quis inret, Deus tamen qui Conscientia testis, est ita hoc accipit, sicut ille cui iuratur intelligit*: With what

The manner
of taking an
Oath.

^a *Ioh. 17. 18. 19*
^b *Ioh. 1. 20.*

soeuer arte of wordes a man endeaouour to delude in swearing. God who is the witnesse of the heart dooth so accept it, as hee who is the Minister in giuing the oath doth vnderstand it; and therefore must *euery one speake the truth from his heart, yea though it bee to his hinderance.*

a Arrius being demanded to subscribe, & also vrged to an oath for Confirmation of his subscription, did both, Swearing that he beleued, as he had written, when indeed he had written his owne opinion in a Paper, which he carried vnder his arme, when he layde his hand vpon the booke, and so some now equiuocate, but whether Papist or Puritane, for such will equiuocate also. Let them take heed and feare Arrius his end, Soerat, Schoolast. Hist. l. i. c. 25. Perjury.

How then will our Iesuites a Arrian Equiuocators excuse themselues, for their euasions and reseruations, with *Lingua iuramenti in iuramentum gero*, If we appeale but to the Fathers, on whose shoulders they boast, that theyr Religion leaneth: Surely, they must send vs another *Index Expurgatorius*, or a new supply of Censuraes, vpon their spurious passages, or another *Elench* of their errors, or else how will they bee pardoned for this? when not onely they forsake him, and *swear by those that are no Gods*, but also they blaspheme his Name, forswearing by him that is the true God.

Out of that which hath already beene deliuered, it is not vneasse to coniecture, what contraries are to be auoyded.

Of which

1 The first is swearing falsely, *Leu. 19. 12. Thou shalt not swear by my name falsely*; For behold a *flying Booke is gone forth vpon the Earth, and it shall enter into the House of him that sweares falsely by my Name as well as of him that steales, and it shall remayne in the midst of his House, and shall consume it with the timber thereof, and with the stones thereof*, sayeth the Lord, *Zech. 5. 1. to 5.* And that worthily; for whilst man by Fore-swearing calls God to testifie an vntruth

truth, What doth hee else but say in his heart, *Tuſbe, thou God careſt not for it*, *Pla. 11. 11. But thou wilt willingly iuſtifie miſchiefe and wrong*, *ver. 14.* And what greater blaſphemie can there bee againſt the Deitie, Or what more to bee auoyded?

Which that we may take heed of, 2. We muſt ſecondarily ſhunne ſwearing familiarly; For as *Chryſoſt. ſuper Math. 5. Nemo eſt qui frequenter iuret, qui aliquando non periret*, Looke how in many wordes there will bee folly: So in many oathes will follow periury: And therefore attend to the Iniunction of the Almighty, touching this particular So often as thou heareſt, or vtterest his name, *thou ſhalt feare this glorious and fearefull name, the Lord thy God*, *Deut. 10. 18.* So that as *Phil. 3. 10. At the Name of Ieſus every knee ſhall bow*, Semblably, at the name of *Iehouah* every hart ſhall tremble; and not dare to uſe it familiarlie: For ſuch fall to a buſe it faſſely. *And then how ſhall hee pardon them for this?*

Nor are they to ſuppoſe that they can ſhift the guilt of this ſinne, by ſwearing fondly, as by creatures, or ſuperſtitiously as by Idols. Let *a Aquinas* and the other Schoolemen herein follow their fantaſies, I am not for them, Neyther *Quoad Confeſſationem*, Nor *Quoad Execrationem*, Neyther *In quantum diuina veritas manifeſtatur in Creaturis*; Nor, *In quantum Diuinum Iudicium exercetur in Creatura*. As they diſtinguiſh: For how ſoeuer in aſſeuerations the creatures may be vſed, yet in oathes, They as well as Idolls are abſolutely to be eſchewed; for as the Almighty with great circumſpection interdicts the Iſraelites

Viſual ſwearing

Swearing by

Creatures.

a 2 da, 2 da,

part. 1. Q. 89.

loc. citat.

b Simplex Con-

feſſatio miniſtr

diuina veritati

sicut & fides,

&c.

Execratione vero

inductur Crea-

tura, &c. Ibid.

c Per. Golden

Chaine, c. 22

As Pledges &

Cognizances

of Gods glo-

ry, &c.

1, Cor. 15. 31

1. Sam. 20. 3.

As the Lord

liueth, and as

thy ſoule li-

ueth, &c.

Ou' ma' ſhu'

A'yduſ & a'yduſ

ta'per ipaſ

Homer Odyſ.

*a vide D. Hylar.
de Trinitate. l. 12
paulo a princ-
pio super his
verbis.*

that they should not make mention of the names of other Gods, *Neither let them be heard out of their mouth,* Exod. 23. 18. So our Sauour expressly prohibiteth the swearing by any Creature, Mat. 5. 35. 36. ^a Left thereby they should seeme To worshippe and serue the Creature more then the Creator, who is blessed for evermore, Rom. 1. 25. For what dooth man else whilest hee sweares by them, but attribute Omnisceience and Omnipotency to them, which are peculiar onely to God. And therefore as Deut. 6. 13. & 10. 20. *Thou shalt feare the Lord thy God, and serue him, and to him shalt thou cleaue, and sweare onely by his Name, & not by those that are no Gods:* For otherwise in steade oftaking his name in vaine, by swearing by the true God, thou committest Idolatry, by swearing by those that are no Gods.

How then can the Papists, who maintaine & practise the swearing by Creatures, as the *Blessed Lady, Angels, and Saints* departed; Yea (that which is more) by those which eyther are, or were no Creatures, before their owne superstition made them Idols; How can they, I say, excuse themselves from being guilty of this sinne? Or what is it possible they should pleade for their pardons, *Who haue thus forsaken him, and sworne by those that are no Gods.*

But if the Case bee so hard to procure a pardon; then me thinkes I heare some scoffer say, Wee would know the punishment.

*The punish-
ment, &c.*

Which is the last Circumstance considerable in this sinne, as in all others, For so in sin, still punishment makes the period.

To

To whom I returne this Resolution, Besides, *that the wages of euery sinne is death*, Rom. 6.23. Both *Ani-me & Corporis*, Temporall and Eternall, and so consequently may be concluded of this, There are many great and grieuous punishments, both priuate and publike, which especially attende vpon this sinne of 1. Swearing 2. For-swearing, and 3. Idolatrous swearing Fondly by those that are no Gods.

For as the Psalmist sayth expresly, *The moutkes of those that sweare by false Gods shall be stopped, and confounded shall they be that worship them that are no Gods*; So vterly wil he haue their names taken out of our mouths, as that there may be no more remembrance of them, Hof. 2.16.17. — And ^a Hof. 4.¹,23. Swearing is ranckt in the prime place of those finnes, for which the Lorde enters such a controuersie with the Land, *That the whole shall mourne for it, and euery particular inhabitant that dwelleth therein shall languish, with the very beastes of the Fields, and the Fowles of heauen, yea the fishes of the sea.* And I pray God it be now no occasion, that the creatures growne so vnder, yea suffer so for our finnes.

a Ier.23.10.

And as for forswearing, Not onely the particular punishment of *Zidkiah*, may shew how hatefull it is, and how rigorously reuenged; who was himselfe taken Captiue, and saw his sonnes slaine before his face; and lastly, had his eyes put out, and being bounde in Fetters of Brasse, was (though a King) carried prisoner to *Babylon*, 2. Reg. 25.6.7. because hee forswore himselfe, and brake that oath (in his owne person) which *Nebuchadnezar* had caused him to sweare by GOD,

2 Chr.

2-Chr. 36. 13. But the punishment of Periury, euen vpon the posteritie of those who durst to violate their Forefathers vowes, may more the manifest to any who will vnderstand the seuerer indignation of him, whose name is blasphemed by it.

Three yeares fearefull famine ouerrunnes al Israel, 2. Sam. 21. 1. vntill seauen sonnes of Saul are hanged vp against the Sunne, Ver. 6. for breaking but one Oath, and that none of his owne, ^a but made three hundred yeares before by Ioshuato the Gibeonites, ^b yea and that procured by fraud too; So Religious should the reuerence of an Oath be, (euen to deceyuers) And so great is the Diuine reuenge vpon the violaters, euen in posterity.

Nor is it onely of this obliging efficacy, if it be taken by such parties, as are both seruants of the true God; but euen betwixt Beleeuers and Infidels, Christians and Mahumetans, Iewes or Pagans: As besides that the afore cited approving practises of Isaac, and Abimelech, Iacob and Laban, doe sufficiently proue it, appeares most euidently in the successe of ^c Vladislaus K. of Hungarie, who breaking that league with Amurath the Turke, of which there were Articles engrossed in both Languages, and a solemne Oath taken for confirmation on both parties, & by means of that perfidious truce-breaking, the Hungarians at first hauing the vpper hand; No sooner Amurath (although almost overcome) pulled out of his bosome the Articles of the violated Truce, and lifting vp his eyes to Heauen, vttered these speeches; O Iesu Christ, these are the Leagues that thy Christians haue made and confirmed

a Iosh. 9. 18. 19.

20.

b Ver. 14, 22

23.

c Brasilius apud
Bearde, Theater
of Gods iudg-
ments.

Armed by swearing by thy Name, and yet haue broken them againe; If thou beest a God as they say thou art, Reuenge this iniury which is offered both thee and me, & punish those Truce-breaking Varlets. No sooner, I say, had *Amurath* vttered those wordes, but the Christians Battell and courage began to rebate; *Vladislaws* him selfe was slaine by the *Tanizaries*, his whole Army discomfited, and all his people put to the sword, sauing a few that fledde, So powerfully should an oath bind; or so apparantly wil the Lord punish Periury, although it were to the profaneest persons.

The Pope then must send for another *Iulian* to his Legate (^a for it was he that brake the foresaid League, and he had need be *Iulian* the Apostata too) to maintaine the Position; That *Hereticis fides non est seruanda*, oathes are not to be kept with Heretikes: for that absurd Blasphemie being granted, what periury may not be patronized? yea what ^b Alterations in Religion, vpon a States aduantage, might not be abetted? or what condemning the Orthodoxe for Heretikes in a Conclauē of Cardinals, to the violating a Lay-League for hostile policie, or infringing an Ecclesiasticall safe Conduct for *Andraduis* aduantage, in a Tridentine Assembly may not be maintained? yea what Priuate spirited Periurer could euer bee conuincel, if hee would (as wee haue indifferent experience that they will) but hold others to be Heretike.? Vpon this ground *Galeacens* may haue as many uiues as *Gal-lus Gallinacens*, if hee can but accuse his former of superstition: That I may omit, because it hath beene

F

oft er.

a D. Bearde, vbi
supra.

b Ea vt Reges
ludant Pacis &
iuramentis sicut
Pueri astraga-
lis ludere solent,
vt olim iactasum
fuit in Apotheg-
mate, & vt nunc
Pontificia concil-
liabula Ana-
thematis, &c.
Chemmi: Exam-
conc Trid. part. 2
can. 9 p. 25.

a Apoc. 16. 13.
14.

often insitt vpon; how a Subiect may disence with his allegiance to his Soueraigne, if hee dissent from him in Religion; But O good God, what safety for Princes? what security for States? What peace for the publike? what Piety for the Priuate? could euer be expected provided, or preserued? If the infectious aire *of these vnclean Spirits, which thus come out of the mouth of the Dragon, the Beast and the false Prophet,* against Religion, Kings and States should hee suffered to set the World at battell, against the great day of GOD Almighty? *How should hee pardon thee for this? If thy children should so forsake him, and not onely sweare, but also forswear by those that are no Gods?*

But as they thus forsake him and his precepts: So we forsake them and their Positions; and prosecute against those other and their praetises.

who when hee fedde them to the full, they by troupes haunted Harlots Houses?

Ingratitude &
Plenty.

b Psal. 49. 20.
c Psal. 119. 67.

First, *when I fedde them to the full:* Whereout appears their great ingratitude; Nor is it their case alone, but incident almost to all the sonnes of Adam, to be then most faulty, when God is most fauourable; So ^b foolish is man that Prosperity slayes him^c whom misery makes remember God (as the Psalmist long since obserued) *When Iesurun was fatte hee kicked with the heele, and when hee was growne thicke, and couered with flesh, then hee forsooke God that made him, and lightly esteemed the Rocke of his saluation, Deut.*

d Luc. 16. 19

32. 14. And take heed,^d O yee that are clothed in purple

ple and fine Linnen, and fare deliciously euery day, whose
 soones grow vp as the young Plants, and your daughters
 as the polished Corners of the Temple, whose Garners bee
 full and plenteous with all manner of store, and whose sheepe
 bring forth thousands and tenne thousands, or whole
^b ships bring home spices, Almu^ggin trees, and golde of
 Ophir in such plenty, that you haue Cedars like the Sica-
 more, and siluer like the stones. Take heede (I say) that
 you forget not God, or lightly esteeme his counsell, so that
 Lust should come vpon you, That neither you, nor those
 about you, take not ^d your fayre Jewels of gold and of siluer,
 your broydered garments, flowre, Oyle, and Incense, your
 meat and hony wherewith hee fedde you, to commit whore-
 dome, spirituall or corporall by them, least God giue you in-
 to your enemies hand, to throw downe your eminent places,
 and breake downe your high places, and strippe you of your
 cloathes, and spoyle you of your fayre Jewels, and leaue you
 naked and bare, Ezech. 16. 39. For how should hee
 pardon thee for this? if thou forsake him, and sweare by
 those that are no Gods. And when hee hath fedde thee to
 the full, thou then committest adultery, and by troupes haun-
 test Harlots Houses.

Which is the vgly Issue of that deformed Impe
 Ingratitude, monstrously brought forth against the
 course of Nature of so fayre a mother, as Plentie.

when I fedde thee to the full, thou then
 committedst adultery, and by Troupes hauntest Harlots
 Houses: Which that I might not palliate, I will not
 onely restraîne it to that Capitall Colonell of the
 crime, which Mars-like marcheth, *Adulterius Thorum*,

Luxuria *Corvus*
quadriga *volu-*
tur *vitiorum*,
Inglunie *ventris*
libidine *coitus*,
vestium *mollitie*
oxy *soporisque*
resolutione *Tra-*
bitur *equis* *duo-*
bus *prospertate*
vita, & *rerum*
abundantia:
 Bernin Cant:
 a P sal. 144. 12.
 13,
 b 1. Reg. 10. 11.
 15. 27.
 c P sal. 106. 13
 19.
 d Ezech. 16. 17
 18. 19.

Adultery and
 vncleanness.

a Quis eius mul-
tiplices species
enumerare vale-
at Hac Pentapo-
lin cum adiacen-
te Regione sub-
uerit, Sychem
cum populo inte-
rerit: Filios
Iuda percussit,
Iudaeum &
Madianitem
pugione transso-
dit, Tribum Ben-
iamin deleuit,
filios Heli pro-
stravit, Priam
occidit, Ammon
interfecit, Ruben
maledixit, Sam-
sonem seducit,
Salomoniem
peruerit, &c.
Hug.

to wit Adultery; but as the sinne is large, so will I ex-
tend the vnderstanding, euen so farre as *the bitter root*
of Concupiscence. Mat. 5. 28. From whence it hath the
beginning: for as the grosse sinne is so to bee shunde,
as that it ought not once to bee named amongst Chri-
stians, Eph. 5. 3. So are the most specious^a species so
pernitious, *That it is a shame euen to speake those thinges*
which are done of them in priuate, Eph. 5. 12. They bee-
ing amongst those extreames, *Que carent nominibus*,
which want Names bad enough to their Nature, as *A-*
ristotle speakes of some vices, or almost allied to those
nefarious offences, against which *Lycurgus* aucares the
making of no Lawes; least man should thereby learne
that which before he looked not after: And therefore
to auoyde infecting some sayrer Plants, whilest wee
should anotomize so many filthy haunts, as should vn-
couer all the skirts of this sinne. We will onely a far
off, as through a Perspectiue or Opticke Instrument,
suruey these three Deformities in this den of *Cacus*,

- 1 First, the generall vnlawfulnesse of it.
- 2 Secondly, certaine particulars to bee es-
chewed of those, who would not fall by
it.
- 3 Thirdly, the punishments of Offenders in
it.

The vnlawfulnesse of it is offered to our view, in-
somuch as in that short Law of the Decalogue; Ten
words (as som stile them) or commandements of God;
One of them is, ^b *Thou shalt not commit Adultery*, yea,
and that before the Prohibition of Theft, signifying
that

b Exod. 20. 14.
15.

that it is more haynous before God, & hateful to man, then *stealing*: for men doe not despise a Theefe, if hee steale to satisfie his soule when it is hungry: but if he be found, hee shall restore seuen-fold, or he shall giue all the substance of his house: But who so committeth Adultery with a Woman, lacketh vnderstanding: Hee that doeth it destroyeth his owne soule, A Wound and dishonour shall hee get, and his Reproach shall not bee wiped away: For Iealousie is the rage of a man, therefore hee will not spare in the day of Vengeance: He will not regard any ransome, neyther will hee bee content though thou giuest many giftes. *Prov. 6. 30. to 35.* But because this was spoken in the time of the Law, when *Adultery was Death*, *Leuiticus 20. 10.* Least some licentious Libertine nourced amongst the Nicolaitanes, or proceeding from the ^a *Achamoth* of the Gnostickes, pretending himselfe to bee *Naturaliter spiritalis*, And yet will giue *Carnalia Carnalibus*, as *Iraeneus* obserues of them, should dreame of a dispensation for this sinne vnder the Gospell, because *Christ seemes to abrogate the seuerity of the sentence*, *Iohn 8. 2. to 10.* There was an especiall care ^b at the first Councell of the Apostles, to enioyne Abstinence from Fornication, That as ^c no Whore might be found amongst the Daughters of *Israel*, so ^d no Whoremonger amongst the sonnes of *Emanuel*, Whereupon *Gal. 5. 19. to 21.* The Apostle placeth Adultery, Fornication, Vncleannesse, and Lasciuiousnesse; before Idolatry, Witch-craft, Hatred, Variance, Emulation, Wrath, strife, and Sedition: ^d as if it were more dan-

^a *1. m. l. 1. c. 1. & c. 9.*

^b *Act. 15. 29*

^c *Deut. 23. 17*

^d *2 Cor. 6. 9. 10.*

Heb. 12. 16.
c *Pei ideo pra-*
mittit alijs operi-
bis carnis. quia
ad haec caro ma-
gis procliuus est
Mar lorat.

a *Hæc omnia frequentur sequenter ad Luxuriã, Lyrã.*

b Reg. 11. 1. to

9.

c 1. Reg. 9. 22.

d Gen. 39. 20.

e Mark. 6. 17

to 29.

f 2 Sam. 13. 1.

to 30.

gerous then any of the other, and that not vnworthily. ^a It indeed oftentimes producing all the other: If thou wilt see Adultery beget Idolatry, thou needest but cast an eye on ^b *Salomon*; If Witchcraft, reflect on ^c *Iezabel*: If thou wilt behold Lust in Trauell with Hatred and Reuenge; ^d *Putiphars* Wife is at full time of Deliuary; And if thou dardest endure to see Murder hatcht out of it, because ^e *Herods* is not high enough, bring on a stranger (although a Prophet) ^f *Amon* and *Absolon* shall bring it to light, euen amongst Brethren: Wherefore, except a man will open the sluice for all sinnes to flow with a full current, and prostitute himselfe to the vassalage of euery vice without resistance, he may palpably perceyue the vnufferablenesse of this sinne, which as that *Dragon*, Apoc. 12. 4. *Drawes downe the third part of the Starres of Heauen with his Tayle*: Or as *Sampsons* Foxes, Iudges 15. 4. 5. *Coupled by Firebrandes in theyr tasles, burnt the Philistines Corne upon the Earth*: So this Tayle-tying sinne extinguisheth the greater parte of the Vertues and Faculties of the Soule, which should shine like the Starres for light and direction in mans Heavenly halfe: And schorcheth, dryeth vppe and consumeth the Radicall moysture, strength and vigor of the Body, which should flourish like the corne for maintenance and sustentation in mans earthly halfe.

Wherefore sithence that although the Holy Ghost aggrauates this sinne aboue all other, as bee-

ing

ing^a within the Body, whereas others are without;
1. Cor. 6. 15. Yet^b Stiffe-necked man, who alwayes
resists the sacred Spirit, endeouours to extenuate it, as
beeing most Naturall to the body and inherent; which
indeed is too true as all Diuines determine, that^b *Ma-*
net fomes et Concupiscentia, euen in *Renatis*, which ex-
cept it bee soone extinguishd, will set the best Fabricke
on fire. Therefore I haue deemed it not vnworthy
the time and labour, to sound the Syrces and shelfes
which are to bee declined, of those whose Soules
would not be suncke in this deuouring^d *Scylla*.

Of which,

The first is Idleness and Sloath: For then and not
till then sins^c *David* with *Bathsheba*, when hee sent out
Ioab to his wonted Warfare, and himselfe walkes at
ease in his Pallace; Which the Poet spyed by the eye
of Nature.

Quaritur Aegisthus quare sit factus Adulter?
In promptu causa est desidiaus erat.

Vnchast folly is for the most part begotte of an
idle braine, and hatched in a lazy body, as our^f Eng-
lish Postiller obserues (as hee doth all thinges verie
ingenuously; Whereas,

Otia si tollas periere Cupidinis arcus,
Contemptaque iacent, et sine luce faces.

For *Cupid* shootes in a slugge, and hits few but the
sloath-

^a Non solum
maculat animam
sed fadat perso-
nam: Omne
namque peccatū
quodcunque
fecerit homo ex-
tra corpus suum
est qui autem
fornicatur in
corpus suum
peccat, Semper
illam praecedit
Ardor & Pe-
tulancia sem-
per comitatur,
Fecior & im-
munditia. Hug.
^b Act. 7. 31.
^c Dimittitur
Concupiscentia
Carnis in Bap-
tismo, Non ut
non sit, sed ut
non imputetur.
Aug. l. i. c. 25.
ex Nuptijs
^d 1 Cor. 7. 9
^e 2 Cor. 12. 7. 3
^f In illo actu
Charibdis luxu-
ria salutem vo-
rat, In ore Vir-
gineo ad pudici-
tia perpetranda
naufragia, Scyl-
la sem renidens
libido blanditur
Hieron. ad Heli-
od.
^e 2 Sam. 11. 1
to 6.
^f D. Boyes super
Euang. d. 15. p.
Tr.

slothfull: This therefore should bee no small care in all partes of the Kingdome, and in this renowned City, deserues no small commendations, That hee which *will not worke, may not eate*, 2. Theff. 3. 10. But bee exterminated as a Citizen of *Sodome, who will bee slothfull in their Vocation*, Ezechiel, 16. 49. Or else bee committed to that Gymnosophisticall Discipline, Where hee shall render not an Annuall, but a Diurnall Account of his Doinges: For as amongst all the gistes of the Spirite, and all the Callings in the Church, There are none for Idlenesse, but all for Working and Edefying, Rom. 12. 6. to 16. 1. Corinthians 12. Ephesians, 4. 11. 12. So amongst all the Estates, Degrees, and Offices in the Common-Weale, though there bee manie Ouerseers, there must bee no Lookers on: for otherwise Idlenesse will engender Adultery: So *That when they are fedde to the full, by Troupes they will haunt Harlots Houses.*

Foolish talking

The second Sytte to bee shunned, is *filthie communication, foolish talking, and iesting, that is not conuenient*, Ephes. 5. 3. 4. For euill wordes corrupt good manners, 2. Cor. 15. 33. *Let therefore no corrupt Communication proceede out of your Mouth, but that which is good, to the vse of Edifying, that it may minister Grace to the Hearers*, Ephes. 4. 29. A Lesson needefull to bee learned in these our dayes, when not onely the elder sorte amongst the ^a raging multitude *vse their Tongues* ^b *as if there were no Lorde ouer them*: or rather, as if ^c *Asmodeus*, the Spirite of unclean-

^a Psal. 2. 1.

^b Psal. 12. 4.

^c Tob, 3. 8.

cleanneffe were Regent in them, but euen teach theyr Children so soone as they can Charter, lewde, lasciuious, and ribauld rimcs: As if the ^amouthes of Infants, Babes, and Sucklinges which were ordayed for the prayse of God, should now onely serue for *Cupids Cryers, Belzebubs Beadles, and Helles Herrollds*; Whereupon it is no wonder, being so educated at the first, and ^bseasoned with sinne, if when they are grown vp and fedde to the full, they by *Troupes haunt Harlots Houses*.

The thirde Rocke to bee retired from, If thou wilt not suffer Shippe-wracke by this sinne, Is wanton Lookes, and light Behaviour: That the *Daughters of Syon may not walke with stretcht forth neckes and wanton Eyes, mincing as they goe, and making a tinckling with their feet*, *Isai*, 3. 16. For if the Prince of the Apostles had beene made Iudge of such, I doubt he would haue applyed this place vnto them, ^c *They haue eyes ful of Adultery, and cannot cease from sinne*, 2. Peter, 2. 14. And vnlesse *Ioseph* bee a Steward in such a house, *Putipher* may well feare the loosing that one thing, which he hath onely reserued; which if you will haue preserued; those prouocations, (that I may not say Proclamations) of Impurity, must be preuented.

A fourth thing to be forborne, is the frequenting

lit. si fuisset qui biberet: Hieron: Auro & Margaritis adornata, & Monilibus ornamenta Mentis & Corporis perdidit: Cyprian: de Habit: Virg.

^a Psal. 8. 2.

^b *Quo semel est imbuta recens seruat odor*
Testa diu.
Horat.
Wanton behaviour,

^c *Si vir, vel mulier se ornauerit, ut vultus hominum in se prouocauerit, et si nullum inde sequatur damnum indicium tamen parietur aeternum, quia venenum attru-*

Lewd Compa-

ny
a Pro. 6. 27.

28. 29.

b Prou. 5. 8, 9

c Hieron.

Drunkenneffe

d Ebrietas iudi-
cium Rationis
obfuscat, conten-
tiones & bella
procurat, robur
& Naturalem
virtutem emer-
uat, Infirmitatem
generat, mortem
naturalem ad-
ducit. Hugo, de
Sancto Victor.

e Flagitium omnium mater, Radix Criminum, Culparum materia, Origo vitiorum, Turbatio
Capitis, subuersio Sensus, Tempestas Linguae, Procella Corporis, Naufragium Custodians, &c.
Augustin. ad Sac. Virg.

lewd places; or associating with lasciuious persons:
For ^a Can a man take fire in his bosome, and his cloa-
thes bee not burnt? Can one goe vpon hot Coales, and
his feete not bee burnt? So hee that goeth into his neigh-
bours wife, whosoever toucheth her shall not bee Inno-
cent. ^b Remoue thy way therefore farre from her, and
come not nigh the doores of her house, least thou gine
thine honour vnto others, and thy strength to be Cruell:
For, Cum Perverso peruerteris, With the Perverse
thou shalt be perverted (as ^c the Father reads it)
Psalme, 18. 26. And therefore if thou wilt escape
the Hooke, then swallow not the bayte; for otherwise
thou shalt not rest, vntill thou hast done euill, Prou.
4. 16.

The fift and last daungerous arriuing, is with e
Deepees of Drunkenneffe, and vnfounde Shoare of
Surfetting; Another of the supream Implicit sins,
depending vpon Plentie; when hee fedde them to the
full?

A vice so vile, so base, so beastlike, as that it ^d transforms
the soule, deforms the body, bereaues the Brayne;
betrayes the strengthe, defiles the affection, and me-
tamorphoseth the whole man, making the vnderstan-
ding ignorant, the strong staggering, the trusty troth-
lesse, the vertuous vitious, and the precisest person, a
Pander to the prophane sinne: Drunkennes as Saint
Augustine obserues) being the ^e mother of misdeemea-

nors; the matter that ministers all mischief, the roote of wretchednesse, the vent of vice, the Subuerter of the Senes, the Confounder of the Capacity, rayning astorme in the Tongue, Billowes in the Body, and Shippe-wracke in the soule, the losse of Time, the corrupter of Conuersation, the diseredite of Carriage, the Infamie of Honesty, the Sincke that swallowes Chastitie, the Infirmitie whose Physitian is Ignominie, and the madnesse whose Medicine is Misery: Whereupon *Salomon* is so carefull to preuent the danger before it seize, least afterwarde it bee neyther remoued with ease, nor abide alone with all mans industry; ^a *That hee will not haue a man looke vpon the wine when it is Redde, when it giueth his colour in the Cuppe, or when it sparkleth aright, least at the last it bite him like a Serpent, and sting him like an Adder, cause his eyes to behold strange women, and his Heart to utter peruerse thinges.* When^b lay *Noah* vncouered, but when hee was drunke, *Gen.* 9. 21. When committed *Lot* incest but in his Wine, *Gen.* 19. 32. to 38. And when thought *Dauids* Arch-policy, the fittest time to vaile his Adultery, but at a deuice of drinking, 2, *Sam.* 11. 13. *Sine Cerere et Libero friget Venus*: For she dwels onely at the Iuie-Bush, But *Ebrietas quid non desonat*; It infecteth the Soule worse then *Sodome*:
^c To omit the woes, sorrowes, bablings, contentions, and woundes without cause which attend it, as also
^d How men in their Cuppes forgette their loue to

^a Pro. 23. 31.
32. 33.

^b Noe ad vnius
hora ebrietatem
nudauit femora
sua, quae ad
Sexcentos an-
nos contexerat.
Hieron. Ep. 1. ad
Ocean.

^c Pro. 23. 29
Assumit inter
pocula angustia
certamina, &
malis existenti-
bus causis aspe-
n rgm excitat

*rixam. Aug. vbi supr. d 1. Eldr. 3 22. Refertur Alexandri Macedo in exemplum quod
 Clitum charissimum sibi ac fidelissimum inter epulas transfodit, & intellecto facinorosi mori vo-
 luit. Senec. Ep. 34. ad Lucil.*

^a Sam. 13. 28
^b Iudith. 12. 20
 & 13. 10 9.

friendes, and rashly draw their swordes: And howe,
 awhen mens harts are merry with wine, they are ea-
 sily smitten to death: So that a ^billy woman may slay
 the strongest man of Armes, if *Holifernes* himselte
 bee made the Instance. To omitte, I lay, these and
 a thousand other Inconueniences, which are *appendix-*
es to this vice, And onely to insist vpon the Affinity
 of it with that sinne which in the present is proposed
 for the effect of it.

c Pro. 20. 1.

Is not Drunkenesse the mother Nurce and Ca-
 ter to Adulterie? Or at least Lasciuiousnes the daugh-
 ter of Luxurie? Is not ^cwine a mocker, and strong
 drink raging? Let *Abasbuerosb*, who could forbear *Vasht-*
ti al the time of his feasting, but must haue her brought
 soorth when his hart was merry with VVine, *Esther*, 1.
 10, 11. And here these Israelites bee the Instance, who
 when they were fedde to the full, *By troupes they haunt*
Harlots Houses. And therefore as hee that will not be
 defiled, *must not touch Pitch*, *Eccles.* 13. 1. So hee that
 will not bee enflamed to vncleanesse must not onely
 take heed of being drunken with wine, wherein is ex-
 cesse, *Ephesians* 5. 18. But euen auoyde keeping
 company with wine-bibbers, or riotous eaters of flesh,
Proverb. 23. 20. 21. For as Pouerty is their *Pedif-*
seque, so^d Chambering and wantonneffe will be their
 associate, *Rom.* 13. 13. Lasciuiousnesse. Lusts, riotings,
 and banquetings are ioyned by the Apostle, *1 Peter*, 4.
 3. And will be seldome seuered by Apostataes, Doe
 wee not see by ordinary experience, the lasciuious
 steale to maintaine drunkenesse, when drunkenesse

^d *Esus carnisum*
 & *potus vini*,
concrisq; satu-
ritas *Seminariu*
libidinis est,
Arist. *Ethic.* ♣

was delighted in, only for the desire of vncleannes? So
 reeking in this riotousnes, that they neuer wreake that
 woe which shall be vnto them which rise vp earely to
 follow strōg drink, & continue vntil they be enflamed,
Isai. 5. 11. Whereby it comes to passe, that Hell o-
 pens her mouth wide, and they in multitudes descend
 into it, whilest they so lie weltering in their wicke dnes,
 that they neuer consider the curse which shal fall vpon
 him, who giues his neighbour strong drinke, and puts
 his bottle to him; and makes him drinke also, that he
 may looke on his nakednesse, *Habak. 2. 15. 16.* How hee
 shal be filled with shame in steade of glory, and him-
 selfe drinke also till his foreskinne be vncouered, how
 the cup of the Lordes right hand shal bee turned vnto
 him, and shamefull shewing shal bee his honour.
 But ^b oh would they would consider this, that thus
 forget God, least hee take them away in a Time,
 when there is none to deliuer them. Would I say,
 they would consider with Saint *Augustine*: that *Qui-
 cunque adbibendum pronus fuerit, vel in Conuiuium suo
 alios suos adiurauit, pro se & proipso in Die Iudicij
 reus erit.* Whosoever is prone himselfe, or prouo-
 keth others to drinking, shal answer both for his own,
 and their offence, at the day of iudgement, which
 might teach them to take heed vnto themselves, that
 their harts may not at any time, bee overcharged with
 surfetting & drunkennes, & so that fearefull day of the
 Lord (or their death, come vpon the vnawares, *Lu. 21. 34.*
35. for as a snare shal it com vpon all such inhabitants of
 the earth; yea with all the snares & punishments which
 are due vnto Adultery, that issues from this sinne of

a *Luxuria ad
 praesens volup-
 tatem delinens,
 futuram non si-
 ne cogitatione pa-
 peritatem.* Aug.
 doct. Christi:

b *Psal. 50. 22*

drunkenness, Which is the next object of our observation-

The punishments.

a Wils. II. 15.
16.

What punishments are due to offenders in it? Wherein to omitte the particular personall paines of the Body, which God inflicteth according to his own pleasure, answerable oftentimes to the quality of the Constitution, or ^a correspondent to the forme of the offence, when *Occultam culpam sequitur aperta percussio*, because these are not alwayes apparently incident to all Offenders. And those of which Antiquitie durst auere that.

*Quatuor his penis punietur quisquis Adulter,
Aut erit hic pauper, aut hic subita morietur;
Aut aliquod subito franget de corpore membrum,
Aut cadet in famam qua debet carcere trudi.*

That euery Adulterer shall bee ouertaken with one of these foure extremities, 1. Eyther he shall be poore and begge his bread, yea and seeke it out of desolate places; 2. Or else hee shall die suddenly, and bee vnexpectedly cut off in the day that he thinks not of it: 3. Or else hee shall haue his bones shattered, and broken a sunder in his security, euen as a mā breakes and heweth wood vpon the earth: so that he shall liue so miserably, as hee shall seeke death, and not finde it; That body being the greatest griefe and burden vnto him, which before hee pampered to followe the delightes and lustes of the flesh, 4. Or else hee shall fall into such reproach and infamy, that hee shall

shall bee deferuedly cast into prison for his Impiety To omit (I say) these, Wee will inferre as ineuitable, That as the Lepreians carried those which were deprehended for the Fact, three dayes bound through the City, and afterwarde despised them during their life time: So the Apostle appointed amongst Christians, that if there were any fornicator amongst them hee should bee bound with the chaines of Excommunication, and published through the Synagogues, That they should haue no commerce nor company with him, 1. Cor. 5. 11. And as in the old Worlde, they which defiled themselues with strange flesh, were reserued vnto the vengeance of eternall fire, *Iude*, 7. So in this latter age, all Adulterers and vnleane persons are lyable to the Lake that burnes with fire and brimstone, which is the second death, *Apoc.* 21. 8. Where, *Pro breui voluptate perpetua pena*; For a moment of pleasure they shall suffer many millions of paine, (as Saint *Bede* sayth) yea, and that which is, if any thing can bee, yet more fearefull; not onely themselves, but euen their posterity, which are the issue of such vnlawfull seede, yea, and the goods which are gotten by such vnlawfull meanes shall all bee consumed, and vtterly rooted out, one moneth shall deuoure them, their strange Children, and all their portions. *Hosea*, 5. 7. For the multiplying broode of the vngodly shall not thriue, nor take deepe rooting from Bastard slippes, nor lay any fast foundations; for though they flourish in branches for a time, yet standing not fast, they shall bee shaken with the VVinde, and through the force of the wind they shal be rooted

out:

a Non habentes cum eis societatem vel communionem: Aq: in Ep.

out: The vnperfect branches shall bee broken off, their fruit vnprofitable, not ripe to eate, yea meet for nothing: For children begotten of vnlawfull beds are witnesses of wickednesse against their Parents in their Tryall, *wisd.* 4. 3. 4. 5. 6. For howsoeuer to some this seeme so sweete a sinne, as that they will not leaue it till they dye, *Eccles.* 23. 17. yet as you may reade (and it is well worth the reading to this purpose) in the same Chapter to the 27. verse. *The whoremonger shall bee taken in a time when hee suspecteth not, and punished in the streetes, And the wife that leaues her husband, and bringeth in hyre by another, shall bee brought out into the Congregation, that Inquisition may bee made of her Children, who shall take no roote, And shee shall leaue her memory to bee cursed, and her reproach shall not be blot- ted out.*

Who would not therefore feare this fatall fault, and affrighted, take vp Saint *Hieromes* exclamation against this sinne, *O ignis infernalis, Luxuria, Cuius materia Gula, Cuius flamma superbia, Cuius Scintille praua colloquia, cuius fumus infamia, cuius cinis immunditia, cuius finis Gehenna*: O thou infernall fire of Lust, whose fuell is full feeding, whose flame is proud flourishing, whose sparckles are ribald speaking, whose fume is Infamie, whose ashes vncleannesse, Whose Vrne is hell, and whose extinguishing eternall burnings, whose kindling occasionates such a Counter- Plea to mans Pardon, that the Almighty thus exaggerates his offences: *How shall I pardon thee for this? Thy children haue forsaken mee, and sworne by those that*
are

are no Gods, and when I fedde them to the full, by troupes they haunt Harlots Houses.

And so I descend to the first aggravation, which is Their Impudency; *By troupes*; Custome hauing confirmed them so shamelesse in sinning, as that they not onely proclaime theyr impiety in the eares of theyr Abettors; and ^a beaſtlike communicate their contamination with their Associates, but euen publish their impuritie to the eyes of the offended obseruers, declaring their finnes as *Sodome*, and hide it not, *I say*, 3. 9. But like *Zimri* and *Cosby* in the very doore of theyr Tents, when *Israel* wept before the *Tabernacle*, Numb: 25. 6. Or like *Absolon*, that pitcht his tents vpon the very rooſe of the Pallace, to demonstrate in the eyes of *Israel* his corrupting of his Fathers Fathers Concubines, 2. *Sam.* 16. 22. So they not onely in the Euening, or at Twilight, or in the blacke and darke of the night, when they may flatter themselves that none doe see them: Like *Solemons Foole with his Female*, *Prou.* 7. 9. to 1. But euen then (that I may not say now) when the Congrégations are assembled to sorrow for this sinne, doe not onely ^b stand single by the walles of the streetes, and in the doores of theyr Houses, but euen by troupes haunt Harlots Houses. Adeo, quicum perit semel redire nescit, perit pudor: So farre hath shame (which being lost can sel-dome be regayned) forsaken them, & so fast flock they by troupes vnto those Houses, Where shamelesse is the Sewer. Whose vnparralelde Impudency not once

Impudency.

^a They were as fed horses, &c. ver. 8.

^b Ezech. 33.

to be vnapparell'd for the vgly apparitiō, lest it should enforce me to breake the bounds of modesty, in ripping vp those deunes of darkenesse, I will onely Mathematically describe vnto you a threefold situation, of such sinckes of sinne, that so you may the speedilier addresse an Inquisition for the suppressing of them, (if any there be) as many there were in *Iudah* and *Ierusalem*.

1. The first, *Iosb. 2. 1. 15. Vpon the towne wall, where they had their secret passage through windowes.* 2. The second, *Iudg. 16. 4. In a Valley by a Brooke side, where they might haue entercourse without obseruing.* 3. The third, *1. Reg. 3. 16. A couple of Victualers in the City, where vnder pretence of Repast, they might repose more freely, And so by troupes assemble themselves in Harlots Houses.*

Pertinacity.

a *Greg. Mag: mori in Iob. lib. 1 super his verbis: Sic faciebat Iob asidue.*

b *The Kinges Bible reads, ouertaken in a fault, &c.*

c *Heming in loc. Luther in Gal*

Assembled Here, Is the last circumstance which aggrauates this sin, which is Pertinacity: For as wee shall be vnto those which haue lost^a *Perseuerantiam*; Theyr Perseuerance is good, *Eccles. 2. 14.* So no lesse wee shall bee vnto those, who will not leaue *Pertinaciam*, their Pertinacity in euill. Whereas, Looke how without Perseuerance, no Vertue is auayleable vpon reuolting: So without Pertinacity, no sinne is vnpardonable, vpon Repenting: And therefore if any haue fallen^b vpon occasion (as the Apofile calles, it) *Gal. 6. 1.* That is to say, Through Infirmitie into any of these sinnes: Let him take heede how hee haunt them, that is to say, conti-

continue obstinately.

^a Noah, ^b Loth, ^c Iudath, ^d David, ^e Peter; They all fell; but they haunted them not, And peradventure as *Isidore* affirmes; *Vile sit arrogantibus deseri a Deo, quatenus sua infirmitatis, consci ad humilitatem redeant, ut humiles post lapsum existant*, God may see it sometimes profitable for the proud to bee forsaken of him for a season, to the end that experimentally vnderstanding theyr owne inability, they may after theyr fall humble themselves with the greater feruencie. But let them take heede, *That they draw not iniquity with coardes of vanity, and sinne as it were with Cartroapes*. *Isai*, 5. 18. That they haunt not that by which they haue harmde: For then Woe shall bee vnto them. Whereas otherwise if they forsake their sinne, conuert and cry for mercy ^f *Ecclesia nunquam claudit gremium redeuntis: And Christ came not to call the Righteous but sinners to Repentance*, *Math*, 9. 13. Yea; he will admit Repenting Publicanes and Harlots into the kingdom of heauen before self-Iustifying Scribes and Pharisees, *Math*. 21. 31. Where else had *Tamar* stooide in the Line of Christ for all her ^h Tokens: What ⁱ redde list could haue rescued *Rahab* ^k when the Wallles of *Ierico* fell downe flat, to giue the enemies entrance? What ^l Rivers of tear's might haue wasted *Mary Magdalen* from ^m the cape

ad caelum solus ascende. Erect a Stayre *Aesculus*, for thy selfe, and climbe to Heauen alone without a Shippe, So *Meridith Hannir* translates *Kadapus*, ex *Euseb*. *Hist. Eccles*. 1.6. c. 42. vide *Epiphani*, *Tom*. 1. *Heres*. 59. *Socras lib*. 4 c. 7. 2. *Aug Hom*. 27. g *Math*. 1. 3. h *Gen*. 38. 25. i *Iosh*. 2. 18. 21. k *Iosh*. 6. 17. 10. l *Luc*. 7. 38. m *Ioh*. 8. 4. to 12.

a *Gen*. 9. 21.
b *Gen* 19. 33.
to 36.
c *Gen*. 38. 15.
16.
d 2. *Sam*. 11. 4
15, & 11. 17.
e *Math*. 26. 70.
to 75.

f Letro No-
uarian or Puri-
tane say, as it
was objected a-
gainst S. *Augu-
stine*, That wee
giue a gappe to
sinne, when wee
offer a haue of
safety to euery
repentant sin-
ner, for to those
that deny it, we
reply with *Con-
stantine*, to *A-
celsus*. *Erege tibi
scalam Aesci*, &c

a Ioh. 20. 15. 26

b 1. Reg. 5. 10.

11.

c Wild 5. 7.

d Shunamites
quippe captina

interpretatur.

Greg. Quia infide-

litas in eo a

Damonibus,

captiuntur. Greg.

Greg. Mag. in

Cant:

e Leuit. 19. 30

f Psal. 42. 4.

Psal. 42. vbi su.

of condemnation, so neare vnto the hauen of Heauen, As be to the first that beheld ^a our SAVIOURS Resurrection: Yea what ^b Abanah, Pharphar or Iordan could haue purified all the Fornicators, Idolaters, Adulterers, effeminate Persons, Abusers of themselves with mankind, Theeues, Couetous Persons, Drunkards, Raylors and Extortioners, which without Repentance were not capable of the Kingdome of Heauen; yea, (and to bee bolde in the Apostles wordes to conuerted Christians) Euen some of you, which sometime were such, but that after Repentance you are now washed, and sanctified, and iustified, in the Name of the LORD IESVS CHRIST, and by the Spirit of our GOD, 1. Cor. 6. 9. 10. 11. Oh therfore whosoever you be that haue ^c wearied your selues in the way of these wickednesses and destruction, and haue not hitherto knowne the way of the Lord: Cast away from you all your transgressions whereby yee haue transgressed, and make you a new heart, and a new spirite; For why will yee dye O house of Israel, sith I haue no pleasure in the death of him that dyeth, (sayeth the Lord, wherefore turne your selues and liue yee, Ezech. 18. 31. Returne, Returne, ^d O Shunamite, Returne, returne, that he may looke vpon thee, Cant. 6. 13. Euen with that eye of Compassion, by which, when none other pitties thee, yet hee may say vnto thee, Liue, Ezech. 16 5. 6. And whilest thou leauest thy old haunts, ^e & frequentest his house, forsakest thy swearing, and freuerencest his Sanctuary, turnest thy Troupes that haunted Harlots Houses ^f into multitudes that keepe his Holy day; thy sloath in-

into his seruice, thy wantonnesse to warmnesse, thy disobedience to dutifulnesse, thy ^a Idolatry to deuotion, thy prophane speeches to prayſes, thy Periury to Prayers, thy ^b drunkennesse to watch for the day of Doome: and thy ^c sinnes to sacrifices, He will finde a meanes, *How to pardon thee for this?*

Which God graunt of his mercies for his Sonnes Merites, through the powerfull Operation of the Holy Ghost; which only prepares man to Repentance: To which Trinity in Vnity, and Vnity in Tripity, be ascribed ^d al glory, power, prayſe, might, and Maieſtie by the conuers in this Church vpon Earth, as there is ^e Reioiſing at their Conuerſion, by the Angels in that Church in Heauen, from this time forth for euermore, *Amen.*

^a Iocl. 2. 7. 19.
^b Luc. 21. 34.
Mark. 13. 33
^c Greg. Mag.
hom. in Aug.

^d Apoc. 4. 11.
& 5. 12. 13
^e Luk. 15. 10.

FINIS.

